

TUESDAY SEPTEMBER 3, 1963
PLAYED ON DECEMBER 12, 1963

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September 3, 1963 Tuesday
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What is it that we want? What do we really see of ourselves? And how do we look at ourselves now after a couple of years, maybe 5 years or ten years; I do not know how long. Maybe sometimes a very long time that one keeps on trying to look, trying to find out, really finding out, wanting to find out; that one has interest in oneself and that gradually, in this interest, you uncover many things in your own world which you have never seen before and many things you dislike. And sometimes you have a feeling that if only you had an opportunity early in life; that why is it that we do not get educated that way? Why is it that there are so few people who bring out the necessity of a certain form of spiritual life; and that the whole basis of our educational system and also that what we read and what we are in contact with in ordinary life is so far removed from what really has a ~~xxxx~~ value.

If one once comes to that conclusion that work, the development of ones inner life has a value, then you start to look at everything that has gone on before and that has made you deviate from that direction, you really come to conclusions that you say, "I hate that I had to spend so much time in that kind of a direction, apparently for nothing.

Last week, you remember, I mentioned that fact that if you work, that in the beginning the amount of sawdust and ballast, I called it, the amount of so called intelligence, or the data or whatever you have as experience, that that counts very little when you have to start working, crawling, and trying to walk a little bit. In the beginning that we all have to face that same problem of not

being able to know really what is meant by being awake and that when we try, that we are stumbling for quite some time; and that in that kind of an attempt, that an awful lot of the ideas that we have had and that we have built up with in ourselves, it is our education, that that is really in the way and if we only could be free from it and if we could start with a clean sheet.

I said last time that only later, after one has gone thru this preliminary period which is extremely difficult because there are so many things that are in the way and things that we do not know, that gradually we start to realize that there is a possibility of applying that what one has already ~~xxxxxx~~ recieved beofre and that then can come in a different kind of a color and then help really to decorate a world as we have built it.

You have to look at it as something that you, yes, you build a house. And work on oneself means first the understanding of what is meant by building, that is, the foundation. If that is not clear, your house some day will tumble down. It cannot be based on sand. It has to be based on something quite definitely concrete. It is in the real sense of the word concrete, not cement but concrete. That is, it has to have fibers in it which sometimes, in concrete, are represented by iron.

This was it is a bone structure. And one sees that it is a skeleton. What is meant by certain concepts in work of consciousness or the question of being aware and awake, the question of impartiality and everything that goes with it, a very simply structure. Nevertheless it is a skeleton of the house that belongs to the foundation and on that we build. Then we build by means of experience. That is, with the foundation we go out again and agin into the world and we start to compare our ordinary life with that what we know, constantly

resting it on the foundation which we have built first. And maybe you have to change it a little bit because we do not understand as yet when we build a house, how to build it; and we do not know if the foundation is right and here and there it may seem as if sometimes the foundation gives way a little because there may be a storm or rain or things of that kind which start to shake our confidence in the foundation as such that perhaps it was not strong enough. We go back again and we put a little bit more attention to it until finally, let's say, the foundation is right. It is now like a rock. It is that on which I build. It is that kind of, I have called it, solidity of oneself. For that we have to build a house.

Building a house means I participate. You see, the house is going to be in life. It is a structure that can be seen by everybody. It is a structure that I will want to build. I also, not only want to have it in such a way that it can withstand all the various ravages, you might call it, of seasons, snow and rain and sun and all the rest, but that also, in itself as a house, it represents something, not necessarily of beauty, but something of substance.

And it is this building that really occupies most of our time because we find in participating that we are hesitant in the beginning to expose one or two or three stories of that house to all the different impressions we would receive from the outside world. We build it physically first. That is, our intention of wanting to participate first applies to our physical behavior. And, of course, that physical behavior is hurt many times by the various things that people tell us or do us or shove us around or make us do certain things that we dislike or that we have to go along with it simply because circumstances force us to do it. This is the building of the first story and it is the participation in ordinary life on a physical scale that again is based on the foundation with which we started out, that

gradually you have to see how the foundation starts to extend into the first story.

I mean by that that everything that is in the foundation, in the cellar really will take care of the house as a whole. If you look at the construction that goes on in New York and you see how they build a house, how they build an apartment house, the different sections of a big structure, they build it by having, let's say, the heating plant downstairs and the different pipes that run up in the walls, the electricity, the pipes for plumbing, all the things that start out and are already in the foundation and at a certain place, belonging to a certain place and then, from there on, starting to form a structure which will serve the whole house.

In exactly the same way, in building the first story, we remain dependant on the foundation as such. That means when we do not know, when we are exposed in ordinary life to such things that means for us the wish to build something strong and on something that is there already in its potentiality, that many times we ~~have~~ have to go back again to the blueprints to find out where one thing belongs and where another belongs; so that, in participation, whenever I am up against difficult things that I do not know how to tackle, that I go back again to AEC: I walk, I sit, I do, I remember.

The second story, that is, of course, one's feeling. It is much more difficult. Much more becomes involved because it is etherial. And the reason why I do not want to expose it is because it concerns me in my most essential value. And therefore, it is difficult because I get so easily hurt and, at the same time, it is necessary to keep on building. It is built on that what is one's physique. If I know that my physical center is in correspondance with the foundation, that then with that I dare to build the second story because I can withdraw

already in the first story and I can return and I can be there; and
when I am hurt and particularly
constantly, /when I am over sensitive, then I can return and say, "but
I am."

The mind is a different story, quite different. It does not matter
too much because the mind is much more facile in many ways and not as
easily hurt and it always has been built on associations and ration-
alization processes - I do not believe (?) that and I do not forget
about it. I only have to see the danger of ~~keeping~~ ^{putting} on the third
story, that it belongs to the rest and that, in that you might say,
there are the ends of that what comes from the basement. So, the
total structure of it, as a house, as a shell, as a means where some-
thing can live - what will live in it? I have said Body Kerdjan. But
how do I make it really so that it becomes livable?

You see, my first part of the life, when I was unconscious, furnishes
now all the various ingredients to make a house that, It is that
kind of, I say, experimentation because it is that what I have always
been interested in, the things that have built me up in my education-
al field and whatever I called my culture, that that gradually also
finds a place and I bring it back to the surroundings which I have
newly built and, with that, I decorate.

It has a place at a certain point. I do not know exactly where it
belongs. Much of the information that I have gathered and much of
the feelings that I have had, I do not know where it will belong
in my new building. I know where it belongs in the old building.
That was myself. That was quite alright. That was unconsciously
in many ways as if I made it fit and, whenever it did not fit, I
closed my eyes. I mean I closed my eyes and could move things
around any way I wished because I have never wanted to look at it.
This time, when I have a new building, I have my eyes open and I am

the decorator now.

How to put it in the proper place; and how to make it not only functional, useful, but also, if I can, beautiful: This is really what one tries to do and that is why it takes such a long time because I do not always have the material for building it. I do not always even have the money. The money- that is the time. I do not have the time to build. That is the money. If it circulates for me, that is, if my time becomes like money, then the time is used for the purpose of building something without attaching any particular value to that what I use as a medium of exchange.

You have to look at it that. It flows thru you. It is not your own. It is only a means by means of which you reach something in exchange for that what temporarily is your own, leaves you almost immediately and then, as an exchange, has given you the possibility and the chance to make deposits. When I have money, I must look at money not as a commodity but as something that helps me to exchange goods from one place to another. So that money, in itself, is nothing else but a medium. When it has no value than only that, it is the proper function of money.

The proper function of time is that I can leave it. What I have it, I can give it, that I want to spend it. It is not my own any more but temporarily it was in my possession. And the way I spend it, that is the value of my time. And therefore, when I spend it in such a way that it can produce in return, because of the energy spent in time, is converted into the deposit for building up the material and with that after the decoration of the house.

Maybe some day I can live in it and it is not that I wish to live ~~in~~

in it. If one could become really free even the building of a house means that one could throw it away. The function of life is to build. Whatever one builds has lost its value as soon as it is built. When it is there, during the process of building, it becomes living quarters for something. And at the end, when the roof is put on, I ought to be able to say, "Take it, it is of no more concern to me."

How one takes one life if it is possible to do it that way and how one has to fight in order to lose it and how one wants to hold on to it because one believes that it is a necessity. And, as long as one breathes, because that is how I know I am alive, that form of air that goes thru me is the one thing that binds me at the present time to this Earth and also to the possibility of developing something of a different quality. I call it planetary level which is the second story. So, in that we are now trying to build maybe still the first story, maybe still back again into all kind of different conditions and trying to put yourself in that and see what happens? How you react, how you are; how you can maintain, how you can hold on to certain things with which you set out. And again and again I want to tell you and ask you to bring whatever you can of that kind of experience as a research group. Maybe you do not understand it quite.

Here is a man Gurdjieff, During his life time he had a chance to meet several people or to be in contact with them and to effect them. And of course many of them who did see him on that period understood either a little or nothing at all. Some of them have written some books or some things about him. And many people remember him at the time. Then when he died, lost him or still have a little memory. And there are really, if you take it as such, very few people who do remember more or less correctly.

At the same time, he produced certain things; among them books, at least one book that is important. He also, because of association with others, there are certain other books that are also of importance altho they are second hand. And we are now faced with a particular period. The ideas, as represented by Gurdjieff in his life as a man, and the ideas that he produced in a book which is for us and we find in such ideas a resonance within ourselves, simply say that that we believe in corresponds to that what we live. And we find in the ideas of Gurdjieff a certain similarity to that what is our own aim and apparently in what he describes as his aim and how to reach that aim if one follows very simple instructions.

This is the value of Gurdjieff and his life and whatever the meaning is at the present time. And we are faced with that; and that is about all we have. And now we look at it as students and we start and we become acquainted with what he meant, what he wanted to tell us. And of course there was no question about his aim; that we wished it could last as long as possible, that perhaps it could be for some time even after his death, that there would be still a correct understanding like has happened in many different ways, let's say, with Ashiata Shiemash or with certain special cultures or influences of certain people in the past where two or three or four generations after, enough apparently at that time; after that, dying. Nevertheless during such a period that it was maintained.

And this is a question: Do we feel in any way that responsibility for the help, wanting to help maintain that? Do we really feel that there is something there worthwhile, that we are as bearers, you might call it, germ carriers of that what we see in it and what corresponds to that what we really wish? Is it so real within us that

we will say, "Yes, Gurdjieff had it in a certain way and that is the way it ought to be expressed; and altho many other things ~~xxxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxx~~ are very similar to it, that is what at the present time appeals to me most or at least I have belief that that is a way for me."

At such a time the ideas become part of one and part of ones life, part of the belief that you will say, "I want to stay with it because I do not want to lose it; that I have a belief that it can actually be possible to reach something." And I start out on the road of trying to find out what is meant by that what he says. How can I become objective in surroundings which is full and filled with subjectivity?

If we then find certain things that are truthful about ourselves, we are also under a certain obligation to make sure that that is the ~~xxx~~ truth and that it is not only the ~~xxxx~~ truth for oneself, altho it is valuable and it is extremely necessary, particularly in the beginning to hold on to that what is the truth for oneself, but it may be always the same for everybody. And, if we want to have something that looks like absolute truth, something that everyone can acknowledge, really, in the terminology of Gurdjieff - that what becomes objective truth; Objective truth means that any one person sees it as truth; that it is independant of any one persons subjectivity.

If it could be reached; I say if; it is very doubtful. I have great doubts about such possibilities, because we are not only human, we are stupid and we are jealous, we are vain, we do not build really. We do not wish to sacrifice. We really do not see the important of it. And every once in a while we say, "It does not matter so much." And how much is there really in ourselves that could sustain the ideas for five years, for ten years, or for the rest of your life? Even if it

may go up and down, what is it at the present time that one says, "Gurdjieff he could be my God if I only understood him." And it is not Gurdjieff as a person, you know that, It is the ideas as such, the concepts as such; and concepts which are in all of us if we want to recognize that what is our life. And maybe we can understand why we are interested. And then, on the basis of that interest, with our sincere desire to put to practise that what we know, and then to be able to compare: This is my result; this is what I find; this is the way I see it; this is the way I have reached this kind of a conclusion. Maybe I am wrong, maybe I am right, but here it is. I put it on the table.

I have called us, if you wish, you remember, a research team. But what is there as research? What is there at the present time even among us as an exchange of ideas? It is not just asking a little question. It is not just asking for a task. It is really that one bubbles over with this; I see this of myself. Look at me if you want to. You cannot get any more out of me by looking at me than I could get ~~myself~~ myself. I know myself, how I am. It does not matter what you think I am or how you dislike me. I know it and nothing, nobody can tell me that I really am that way because I will be the first one to admit it. But among us; take it, take yourself as a group.

We went thru a summer. Here we are facing September, October. It is the last part of this year. It is a year in which we have done maybe a little bit more, I think we have at least, than last year. And still, it is so God damned little. Why is it that ~~we~~ it could not be more? Why is it that we are lazy? Or rather, that we do not have the time and don't take the time away from something else? Or what is the difficulty that is so difficult that we ~~are~~ are so easily stumped that we really cannot do more than only only every once in a while

can come together on a Tuesday. Many other things seem to be so important and they make us deviate from this. And why is it that we cannot consider impressions to be made conscious, as if they could be air, ~~xx~~ and that we could not live without them; to take them in. But how often do we actually try, make that attempt to make real food for ourselves? We are caught up in this tremendous maelstrom of ordinary unconscious life. And we, our body, everything that we have, always indicates that that seems to be much more important than the other things. And if we do not help ourselves and each other, who is going to help?

I wished you would have much more exchange. Two or three, talk ~~x~~ about work. Take honestly and seriously. "I have tried this. I met so and so today and I tried to make an attempt to remain aware of myself. I tried at various times to introduce certain things. I saw myself. I was walking. And I lost myself, here, there. Sometimes all over the place." Orage once said you have to consider when you come to a group as if you are on an operating table and you have left everything outside and there you are, completely as you are and there is nothing hidden. Maybe you cover yourself with a sheet.

It is sill on my part to even wish for it or to pray for it or to hope for it because that in itself will not help at all and it will not help you. But all that could help you is that there is something in you that says, "But I want to." This little flame that ought to be there and that you must not allow to go out and that you have to keep like a little - what is the little flame on an altar, you know, in the Roman Catholic Church that is kept going and no one dares to blow it out.

You know this thing that is maintained, I have called a feu sacre. That in you, if it could be shown at times, that when you see each other that one could say, "Ah, it is you." And whatever you mean by that, that you could say, "But you are beautiful" and mean it, because that what one sees is and can see at least that what is there is beautiful. But we do not want to show it and we still, I must honestly say, we are ashamed of it. You have to say it when you are alive. You remember the German Freilichgrad (?) And when you stand at the grave and you weep the teras, "Die Stunde ~~kommt~~ ~~kommt~~ kommt, die Stunde kommt."

Say it now, you see, in your life, in this coming week. These coming months make up your mind, Really start. Really make a beginning. Really try to tell yourself that so far ~~you~~ whatever you have done is really nothing. But now you will and that it is important. That it becomes urgent in one and that you say "My life depends on it." God, if we only could say that kind of a thing. If my life could depend on it, that I actually would realize that if I do not work that I would die. I do not realize it. That is the reason I do not work.

But if I could see it that I must work in order to keep alive, that I will of course die naturally, but that during this time that when I do not use that what is my physical existence, there will not be a chance for anything that even may stay alive for forty days or even whatever there is of Body Kesdjan to even wish to come back into a physical form; or that simply by staying around the Earth and perhaps having a psychic contact with some of the people, which I do not know and which nobody knows maybe until they get there, but that I am not equipped when I still will be, and I am quite certain, as a spirit, will be floundering around without having any possibility whatsoever than only the knowledge that I should have worked.

This is a terrible thing. That is where the gnashing of teeth comes in. To be thrown out into the outer darkness. And we have our lives at the present time still. Our physical body, it is still there. The means is still there. Every opportunity is there still. Time is still there. We can understand it. We can work with it. We can really make times, one attempt after another after another after another. Do not let go. Why should you let go? As soon as you let go ordinary nature, everything takes over and you ~~will~~ are back again in a nice form of life, yes, certainly, beautiful. Purgatory, that is where we are. But we do not know how to work and how can we reach it?

I say sometimes when we come together on a Tuesday or on a Wednesday and maybe you go home with an idea that you ought to do some more work and you really start out and the task that you give yourself, for yourself and you will want to keep, you will see again and again that you will lose it and after two weeks, after three weeks, you have forgotten a little bit. You do not keep it up. You do not keep on reading. You do not keep in contact with other things, trying to interpret them in the sense of the relationship towards what you know of the ideas.

You remember in the beginning of the summer I have suggested it. I said, take any kind of a subject you wish; religion, compare it, whatever you know, with the ideas and ~~write it down~~ put it down, write it up; here and there a few little things like that. But ~~that~~ totally as a group, as a research team, it is really very very little. And mind you, I do not blame you. It is not up to me to blame you and I have absolutely no right to be critical about it. Only I deplore it every once in a while that there is so little of that kind of a wish and that it will be, before you know, it will be too late.

There is a long range, a wide range in ones life between which work can take place. If that is not used during that period, you crystallize out into a certain form and it is impossible to decrystallize. That period can come. Do not fool yourself. It can come. It can be already in many ways, you can be in many ways very much set. You know very well that the times we do spend regarding work is so damned little that already there is that kind of a crust, a crystallization and it is like cancer. It gradually starts to grow and grow and there is nothing in the world that can prevent it because it is going to engulf you in time and after wards you will be subject to it because you will die gradually, one by one, anyhow, with your different centers.

If one wishes to work, one can counteract it. Then you can put up a barrier. You can have a dam which will prevent it from spreading. You might call it preventive medicine. You can actually put your body in such a state that it is able to withstand such inroads of that kind of a cancer so that it has no ground and it will not make any further headway if you do not wish. But you have to have this wish. If you do not have that you are going to go under. And I am telling you for absolute certain that if after ten years, if you still remember what it is to work, I will take ~~off~~ my hat off; wherever I will be, I will take my hat off. But if you wish you must now make up that desire so that you ~~really~~ ^{really} for yourself, know that you are doing everything you possibly can - that you possibly can, not the impossible.

I say more time to be spent. Perhaps it is not that in your case. More thought, more feeling. I do not know. I do not know the intensity of your feeling. I do not know really the intensity of your thought. I do not even know the intensity of your suffering. I do not know how sometimes you see yourself and how sometimes you cry out to the possibility of really being delivered from that what is now binding you.

I say I do not know. But then, when you are, you must be in all appearances to other people a different person and you must then, in all conditions, be relaxed and to show and to be able to help and to tell and at times really to be that kind of a, let's call it, a good man, a person who understands and who can work with others. And they in turn can look up to him and he will look up to such who also work.

Much and much more has to be done. I am saying this almost with a certain sadness and I fully well realize how difficult it is and almost what ~~ix~~ I say is an impossibility. And I still will continue to say it and I will ~~hold~~ hold on to it and I constantly will hold it in front of you as something that I consider an ideal and as something that I need to find a solution for any human man, any man, any part of mankind; because you will go and indulge in all kind of other things which temporarily give you a little satisfaction. And you will also find that in that you will find emptiness in the end.

Whatever you do, do it well. Do it complete. Do it with everything. Small things as they are but at least concentrate on that one thing. I read a little bit about Anton van Leeuwenhoek, how he discovered the microbe. Very interesting description of -?- in Microbe Hunters. Maybe you have read it. How day in, day out, he was a very simple man. He did not have much education. He was a dry goods man and he was also a janitor of one of the court houses in Delft in Holland. And how in his free time, whenever he could, until late at night, he would continue to try to make lenses; lenses a little bit better, a little bit better, even much better, much better, the best that ever could be made in Delft, in Holland, in the whole world. He constantly kept at that whenever he could and finally he evolved something. He made something because of this concentrated effort. And with this he discovered.

He discovered what? That, almost I would say, are our own psychological microbes. They are invisible to the naked eye. They become visible by means of a ~~xxxx~~ lens that we grind. We grind it when we try to wake up. It is then that we make an instrument out of ourselves. That what is then Leeuwenhoek becomes I. That ~~ix~~ what is the instrument is that what is that what I now call my different functions. And that what I then see as a psychological microbe within myself, crawling around and fighting with each other and doing all kind of things, something I never dreamed about, about that kind of inner world; much smaller than I originally conceived but at least I can see it. And when I start to discover that, do I continue to make my lenses finer and finer and grind them more and more and more until I finally come to the secret of my life? And thru that I see that what really is.

Then, when I see the truth, then maybe I can discover that what is my psychological ailment, my sicknesses, the different things, perhaps not as contagious as some of them, but nevertheless that whatever is contained in a drop of water, of the little infusoria, you know, the little animals. Leeuwenhoek called them beasticles; that what now devour and what also at certain times have a very good meaning; nevertheless, full of life and not even known to man.

He discovered different things; not only in rain water but it was -?- gradually out of air. It was contaminated. Then he discovered something that was in his mouth. And he never believed that there were microbes in his mouth. And then one day he tried again and he had drank some coffee and the coffee was hot and he tried it again, a little bit of his spit. He investigated practically everything under the sun, you know, because he never hesitated by putting under his microscope. But he never would tell anyone. He never told anyone how to make a microscope. In that respect I am sorry he was not like an I. But, in any event, he reached results. And then when he found out that the hot coffee had

killed some of the microbes and he was very much surprized. And he tried then wat was in the back of his throat and there were the little animals still. He discovered th t heat could kill such little animals.

And all of this, you see, it is very interesting. That was a man. He was a man simply because in that kind of an attempt he was all there. Every fiber of him, everything that he wished, that he did and that he thought was directed towards that one aim: To make something better than whatever had existed and that he then would be able to uncover the riddle of the universe; who knows?

What do we do to start to try to find the meaning of our lives? We can take it yes, and sometimes we are a little interested. Of course, I know, and we read a little book here and there and we sit and think and for a little while it effects us. And after a little while we have forgotton. And find another one and another one and another one and all the time we are interested during that period. And after four weeks we do not hardly know where it was, in what book; find it again and who mentioned this and that? and that forgetfulness.

It is not as yet sufficiently put in oneself, crystallized in such a way that it is not only pigeon holed but that it is made available. I said it once again, when the building is there and there is decorator and everything is now put in the proper place so that e are proud of it and God could come and live and ~~but~~ in it, that we could even offer it, that at that time that it is food and filled with facts; the facts of an encyclopedia, you know; that if I want to know this, I want to know that, all I have to do is to go to the shelf and take the fact out and here it is, exactly as it was and it always was. Now it is again in my -?-. But I know where to find it.

I cannot experience everything in my own life. I am limited naturally like everyone else is limited. But I need not be limited in the knowledge and in the feeling I have of all the possibilities of everything. So that gradually, out of this what must occur to one who keeps on working, that gradually one has a relationship towards others, such a feeling of really wishing well and gradually that that kind of a love includes practically everyone that one is in contact with and also those who one does not even know. It is the real love of mankind that ought to be finally the result and also that could indicate, as a thermometer the degree of how conscious we are.

It is not so difficult to find out the percentage of consciousness. All I have to do is to look at myself and to put myself in the midst of ordinary life and to watch it and to put myself in old conditions and in new conditions and to watch it and to see what takes place in me and what remains of what I want to see and what I really do not want to see. I take, like with a thermometer, I take my temperature. I take that what is my measure.

Maybe it is very good sometimes when I take that measure and I find that I have fever. Maybe it is good to suffer. It is a very good thing to be excited. It is very good to be, as Orage called it, hot under the collar. Maybe the temperature ought to be a little bit above one hundred centigrade, a little bit above it. Normal temperature is a little bit below. But there is a nice danger sign when I say, "Oh my God, something is happening to me. Maybe then I can use it. Maybe that is exactly why it does happen. Maybe that is, some how or other, something I do not understand as yet because it belongs to a law that is not my own and it is still accidentally. But at times I am in a better state; at times I am really in such a good state that I hate it and that in such a state that there is such a possibility, that if I could only use it, that then

I would see that there is a possibility really to grow; because that what is suffering, that what is the friction could then be used for the purpose of conversion of the different kind of food and again decrySTALLIZE and again make a deposit in the bank. I have said it many times, in the bank of my psychological -?-, the little microbes, you know, so that they can be guided also and can be controlled. Not to kill them - that is easy. But to keep them alive but controlled in such way that they become useful; exactly the same way as any scientist will make useful forms of energy that are available as long as that what has to be controlling factor is not too small in relation to the energy released.

Always there has to be something that is called master. Something that must continue to grow a little ahead of that what starts to develop or change. If I look at the three centers as something that is quite either incomplete or not functioning correctly. They will change. Certainly in principle. Certainly ^{the totality of} ~~as far as~~ as far as their movements or feelings or their thought processes are concerned. And certainly they will throw out all extraneous material that does not belong.

But what is there parallel to that that will keep control and keep on being in the right and looking at it? That is my being. And it is that being which really becomes of interest because it has to be, as being, one step ahead of the development of the other three. That is really the master. The being is what I am. And therefore, when I get lost in ordinary life, I call, that is, I recall and I call on "I AM".

I have said it many times, that when you do not know what to do, when everything around you affects you in such a way that you really feel it is either hopeless or how can I get out of this mess, that then, at ~~that~~ such a time, you are quiet, you come to yourself, you take a deep

and you say "I". ~~xxxxxxx~~ You exhale and say, "Am". This little exercise, it is something that brings you back to that what is real. And, at that time, you, all of you can be there. That is your being, whatever it is at that place and at that point and that that level takes for one moment over and then directs that what is one's body with the different functions, at that moment that body, the personality is willing to submit in the presence of that what I am, to take at that moment, as it were, an attitude of wishing to be told, openness, "Take me, I am." And this time it is my personality which speaks. "I am your servant." That is the real I am.

That being we look for. That being is us. That being is what we are during the day. That is the level on which we live. That is what should be under observation. That is the instrument with which we work. That is what we have with us all the time.

~~xxxxxx~~ With that, almost I would say, we play. "With that we put it in play, like I direct, when I play chess, certain parts of that what is the chess game in certain places; one can move diagonally, one vertically, one only horizontally, one jumps like a horse, the queen can do everything/ The king is limited. The queen is my feeling. The king is my head. And I play chess with everything that is me. At time I want to make a little move; a little pawn and it only moves one. What do I put, what do I check then at the time that my head is too much and I check the queen when even at times I decide that the queen is too much. And that 's the check mate. That is, as I say, at the time when being takes over the different component parts of the game that I am playing and it says, "Wait one minute. " This is the end of that. It can be the beginning of a new game. But at least I have something to say about it.

This is what we do in ordinary life. This is how you answer your questions, your own questions. This is the way you must live. This is

the way you have to get up. You are a Tuesday group. You are something that represents something of which perhaps you can be proud; but at least for which you have to have a responsibility and which you cannot forget/ And when you do forget it, you must not come.

I have said it many times. It is far better that one or two people really understand Gurdjieff and live in accordance with it to the best of their ability and whatever they are and to have towards that whatever they can be, a serious attitude of wishing that what they could produce as one and as far as unity is concerned. Not the results. I am ~~not~~ talking about the attitude. About the real wish. That even for times and for long periods you may not be able to be conscious at all, but at least you have to have ~~it~~ towards this kind of a work a wish: It is for me; as if it could give me life even if it does not ~~give~~ give me life at the present time.

With that you go into ordinary life. With that you remember yourself. With that day after day during the day, hour after hour, you see yourself, you come home, you go and review. At the beginning of the day you say, "I am going out to do this. I am working, working. I try. I try. I keep at it. I have to work in the vineyard of the Lord.

Do not make a mistake about it. This is the seriousness of work. It has nothing to do with any kind of a little desire to read a little bit every once in a while, maybe perhaps tomorrow. It is a determination at any one time that you happen to think about it: My God, I wish I could be. And that, at that time you try, you honestly try. You may, four or five hours later, remember it again. I do not know how your day is. I know very well how my days have been. I am some one with my feet on the ground. I am not preaching anything that I know you cannot do. I would be utter stupidity on my part to expect you to be conscious/ It is not possible at all.

It is possible to remain, regarding that, something that you say, "It is as if something sacred can take place within me. That I wish to see of myself. That I wish to give to others when I know at times that it can be received, when it can be understood and at that time I really honestly want to tell people, almost as if I wish to tell them from the house tops that Gurdjieff existed and that there is something available and people actually, if they only wish and really would make the attempt, could find in their life a certain solution for their problems, whatever their problems are.

Do not avoid it. Do not evade it. Whenever there is now an opportunity, talk and tell. Never mind what they think of you. You are entitled to be considered a queer person. It really would be to your credit if they finally will say, "I don't know what is the matter with him. He is always in a spiritual world." Maybe it would be excellent if you could introduce a little bit in the surroundings where you live, with the people you deal with, with your friends, ordinary acquaintances, with your office, that there is something that they will recognize and say, "But something is different in that person." What is it that you could perhaps arouse that kind of a curiosity? It is not that you have to be stupid. It is, of course, that you have to use common sense. But you must not hide it. You have to have the freedom that every once in a while you do show that there is something that you really could justify and that you could defend and that you, if necessary, could argue about in all simplicity, without any wish to convince someone, that at least you could be.

Work has to become known. Either that or there is nothing. All that will remain is a little bit of a bunch of ingrown toe nails. I have said it several times. It becomes incestuous. It is not life any more. It is something that has to grow out and that has to have a certain value of

spreading, of making it known, as if you could become some form of missionary. You will be making mistakes and sometimes people will judge you and think you are a fool. It is alright because you know more than enough about work. You know what is involved. You also know that you could defend it. You also know by experience that it has a certain value for you and that it ~~xxxx~~ gets to be time that you show and own up to your colors.

Do not let it go just like that. Every time we come to the Tuesday and there we are, sit, sit, sit. God damn it, go out Wednesday morning, Thursday morning and show that the sun shines, that there is something that makes me alive, that you are happy because you are alive for something, for the possibility of being able to live and to show it to some people and to tell them, "For God's sake, wake up." Why the hell don't you wake up? That one says you make an attempt. That there is something in you that someone says, "What is it that actually makes such a person in that way? I wish I had something of that kind." Then, with that, one lives in ordinary life. With that one meets many many things. With that one is not discouraged. With that one can move mountains, really, not little molehills. We always do that because it is easier. We can do it with a spoon. No. mountains with a crowbar. Something that is really big/ Something with a sledgehammer that is sometimes a little difficult to lift. Twenty pounds, you know; not just a little mason hammer of five pounds; twenty pounds, a little too heavy ~~xx~~ so that your arms get muscles.

I would almost say ~~it~~ "Wake up. Wake up for your sake. Wake up for my sake. Help me to wake up. Force me to tell whatever it is. I speak all the time. You can ask me questions. If I know it, I will tell you. If I do not, I will not tell you. I will not make a monkey of myself. But maybe together we can solve problems. God, there are problems. You know, psychologically, there are many

problems because we are complicated human beings. And we make it much more complicated because we do not want to talk about it and hide it within ourselves. Why not tell? Why not tell? What is really lost? If you would tell, "Here I am. I am like this. you are like that." You can even say, "I do not like it." a certain openness, a certain wish really to want to continue to live, a wish to find out what is the motivation of ones life and then to work and to work towards it. I do not mean no any work that you are conscious. No, to have ambition. Maybe sometimes a little misplaced, maybe sometimes a little selfish, maybe stupid, yes, and maybe stepping on someone else's toes.

And you can find out and you know by experience what you can do and what you cannot do. But there is very very little as yet of real feeling exchanged. I mean real feeling. I do not mean love as we sometimes call it. I surely do not mean sex. I mean real communication; something I wish to understand of someone, on the basis where I can see the truth of that person. And I do not want to be effected by a lot of other things that otherwise come in its way and it will prevent me from really seeing what is the value because I become engaged in a lot of stuff. For that maybe we work if we can understand ourselves in that sense.

If I understand my feelings - it gets to be time I studied them now. I know more than enough about my body. I have to learn how to be regarding my feeling center, with the aid of the beginning of my mind of course. One, three, two. I come back to my feeling. But I have to have a concept of what is feeling, what is emotion, what is real. And it is strange to say that when I want to start with my feelings, I start with the highest. I take for myself that what I consider the most beautiful inspiration I have, that what really touches me; that what religiously is comparable to the wish to see God; and that what in idealism is my

sincere desire to sacrifice everything for the sake of making an ideal a reality; my real wish. It is that what is in my religion that what is considered my conscience; it is my own aim and the wish to develop that into its fullest function, as complete as possible. I hold that in front of me. And I say, "Towards that I now wish to make all my wishes conform."

You see, it is different from the development of physical body. It is this time something that belongs to the Si Do of Kerdjan and it is that when I now wish to see since I know how to over bridge Fa, that is, to be awake. I now can afford to reach for the highest.

So, you take, you take a planet, you take an emotion, you take, if you wish, Venus. You can take Mercury two. They are a little closer. Stay away for a little while from Saturn. Maybe Jupiter at times can help you. If you know enough about yourself, I am sure that Neptune and Uranus can be of great value in giving perspective to the possibility of how deep can your emotions be and what could be the reality. And then set out to live in accordance with that and constantly returning to Mars for the spirit of wishing to fight for that what you want to reach. This is the development of your emotions, your center, your Kerdjan Body, that what can give color to your life and that about which you need not be ashamed at all because it is the motivation, altho it need not be seen as such, it is that what is behind whatever you do physically and also could ultimately effect the total world of your thoughts.

So, tomorrow and the day after and the day after and I ask you: Start each morning with a prayer. In the name of the Father and of the Son and this we know. But since I wish my Body Kerdjan to develop, I now say, "In the name of the Holy Ghost" so that that what I do, what I will think and also what I can feel may be tinted or colored in such a way that it belongs to the highest sphere of the possibilities of my existence, what-

ever I can reach in my ordinary life, hoping that I can actually become that free that I am not any longer of this Earth but that in wishing to live that there is crystallized in me that kind of desire which belongs to a different level. And with this I start a day. After that I say, "Thank God." Then you can go about your business.

Everything that concerns you in your ordinary life that you must do, do it. If you can, do it complete. If you can, remember. If you can, wake up at times. If you can, do it as well as you can. Make of yourself, for that day, that day as well as any day ever has been. Then it is a day that is worthwhile when it is a day about which you do not have to be ashamed. Then, at the end of the day maybe you can sleep a little bit in peace and maybe the next morning you can again say this kind of prayer in the name of God.

With that really I say it, I say it many times. If you work, if all of us work, if all of us could not forget but really honestly, sincerely try to make attempts to get out of this state in which we are into a state of, not Nirvana, Thank God, but in a state of understanding that what is our life now with our feet on the ground. With our head in that what is our aim, with our feeling at the level of aspiring to that what God could become.

I say all of this is in answer to any question you may have. It does not matter what the question is. It does not matter what your task is. This is fundamental. This is something you never should forget. This is something you all the time, ~~you~~ if you want to write it down, write it down, read it. If you want to think about, sit, think. Remember, remember, remember. That ~~what~~ what at the present time, what you understand now, or rather, what I at the present time talk about, that that may remain reality for you. It will answer all questions. I will give you the foundation on which you have to stand. It will also give you the

inspiration to wish to work, aspiring. Per aspera, ad astra. So that we can reach for the stars, not even the planets are good enough. So, work if you can. I hope, I hope you will. Good night everybody. You know you are my friends.